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Certificate of Source and Authenticity of Documents

I, YAMAKAWA, Takesuke, Vice-Director of Publication Bureau, The  
ASA-HISHIMBUN, hereby certify that the book hereto attached, written by  
SAEKI, Ariyoshi, in Japanese consisting of 348 pages and entitled "RIKKOKUSHI,  
NIHONSHOKI Vol. II" was published by the ASA-HISHIMBUN in conformity with the  
manuscripts of the above author, and also that the above author is deceased  
at this time.

Signed at Tokyo

On this 24th day of December, 1946.

YAMAKAWA, Takesuke (Seal)

I, MIYATA, Minoru, witness, certify that the above was signed and sealed  
in my presence.

At the same place on the same day.

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Witness: MIYATA, Minor. (Seal)

## "Law Consisting of Seventeen Articles"

On the third day of the fourth month of the twelfth year (T.W. 604. A.D.) in the reign of the Empress SUIKO, the Prince Regent (SHOTOKU TAISHI) created the 'Kango' or the 'Law consisting of Seventeen Articles.' This 'Kango' runs as follows:

"Now ye, officials of our Government:

1. Let harmony be the fundamental principle of all your conducts. Men are prone to adhere to their own narrow parties, and those who have attained true sagacity are very difficult to find. Thus some are not obedient to their superiors, and others are at variance with their neighbors. Thence ye our officials, should always keep yourself in harmony and concord with each other, especially when ye hold discussions. Then justice and reason will have their way, and there will be nothing that cannot be accomplished.

2. Respect the Three Treasures with all your heart. The Three Treasures mean Buddha, Dharma and Sangha. These are the last elements to which all living creatures on earth are due, and these are the most fundamental principles which underlie all the teachings of the world. Thence, there should be no one, in any generation, who does not respect these. Those who are incorrigibly wicked form but a small part of the whole people. All the rest can be set on the right path, if they are astray, by means of teaching. But this can be done only when the teaching is based on the above Three Treasures.



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3. Be obedient and respectful to Imperial commands. The Emperor is like Heaven, the officials are like Earth. As long as the Heaven covers and the Earth bears, the four seasons return in due sequence, enabling all lives to prosper in their proper place. But if Earth were to take the place of the Heaven, the whole universe would be plunged into chaos. Thence it is necessary for you officials to be obedient and loyal to the Emperor in deed and word. Be obedient, we repeat, and respectful to Imperial commands, otherwise ye shall fall into destruction.

4. Let 'li' (TN: respect for order) be the underlying principle of whatever ye do. 'Li' is the essence of the art of ruling the people. Any lack of 'li' among the officials will result in some disorder among the people. And any lack of 'li' among the people is the sure cause of all sorts of evils. If the relation between the Emperor and the officials be based upon 'li', the Government will be maintained in due order and, discipline. And if 'li' be permeated among the people, peace and order will thrive throughout the land.

5. Abstain from any sort of greed. Judge cases brought before the court according to justice. Scarcely a day passes without a thousand cases being brought by the people before the court. So that the number of cases arising in the course of a few years may easily be imagined. It is our regret to note lately the practice among our magistrates

of making corrupt use of their authority. The rich can always obtain the decision in their own behalf, just as a stone flung into a pool does not fail to make waves on the surface of water, where as the poor always lose their cases, just as water poured on a stone does not move it at all. Thus the poor do not know where to apply for their remedies. Herein we see a grave fault of our Government.

6. To reward good and to punish evil is a good principle inherited from ancient times. Never let a good deed pass without praise. Never let an evil deed pass without correction. Flatterers and deceivers are very ruinous both to the land and to the people. These are apt to inform the superiors of faults of the inferiors, and to slander the superiors when they talk with inferiors. These are men who have no loyalty towards the Emperor and no benevolence towards the people, and who often cause serious troubles.

7. Each one of you officials has an authority of his own, which is restricted by the nature of his office. Never abuse your authority. When a wise man holds an office, voices of praise rise from among the people. When a wicked man holds it troubles and mishaps occur one after another. Although those who know everything from birth are very few, whoever tries his best to develop his faculties may attain to sagacity. Success or failure in doing a thing solely depends upon the man who does it, whether it may or may not be of great importance. Likewise, in regard to the rule of an age, the happiness or misery of the people depends upon the man who rules them during that age, whether it may or



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may not be in defficulty. Thus the right choice of the person for an office is a condition necessary to the permanent prosperity of the nation. For this reason, the wise kings of ancient times never created an office for a man's sake, but always sought a man for an office.

8. Ye, our officials, attend your office early in the morning, and leave it lat in the evening. Public affairs occur incessantly, and even a whole day's working is not enough to finish them. If ye attend the office late in the morning, ye will not see affairs which have occurred before that time. If ye leave it early in the evening, ye will not see affairs which may occur after that time.

9. Faithfulness is the basis of righteousness. Let faithfulness be your guide in doing anything. Right or wrong, success or failure always depends upon faithfulness. Thus when all ye officials possess the virtue of faithfulness, there will be nothing that ye can not do. On the contrary, if ye lack this virtue, ye will fail in whatever ye do.

10. Be free from anger. Never resent others' faults. Everybody has his own mind. Every mind has its own obstinacies. One holds for truth what another holds for falsehood, and holds for falsehood what the latter holds for truth. And no one can be sure which is in the right, for both are neither sages nor fools, but are two plain men, who may be sometimes right and sometimes wrong. Thus no one can say with certainty that some are wise and some are foolish, any

more than one can find an end of a ring. Reflect, then, upon your own faults, whenever ye get angry with some one else. Ask the opinions of others, even when ye feel sure about a matter.

11. Observe carefully the merits and faults of your subordinates. Let rewards and punishments be according to justice. We regret to hear of late that rewards and punishments are not always given in due proportion to merits and faults. Give rewards and punishments strictly in accordance to justice.

12. (addressing the local governors in particular)  
Never extort from the people. There is only one sovereign for one land and for one people. And this one sovereign is the Emperor himself. All ye officials of our Government are but vassals subordinate to Him. Therefore you have no right to extort from the people beyond legitimate taxation.

13. Try your best to acquaint yourselves with all the affairs of your office. Ye may sometimes be absent from office due to an illness or on a mission. But after your return, try your best to get familiar with the new circumstances that have arisen in your absence, as if you had been present during that time. Never neglect public affairs under the plea of ignorance of them owing to absence.

14. Never be envious of others. If one envies another in some way, the latter will also envy the former in another way, thus forming an endless succession of evils arising from mutual jealousy. When one finds a person who excels oneself in intellect or talent, one gets envious of his (?)



superiority and displeased with his presence. Thence find a sage being fairly treated only at the interval of every five centuries, and can scarcely find a saint being fairly treated even at the interval of a millennium. This is a thing to be greatly regretted, for without sages and saints no good government is to be hoped for.

15. Leave all private interests behind and pursue the public good. This is the right way for our officials. When a man adheres to his own interests, he always harbors ill-feelings towards others, which unfit him to cooperate with his colleagues. Lack of harmony with his colleagues may lead him to do evils to the public for his own benefit. Indeed, ill-feelings are wont to produce breaches of the laws. Therefore, the first chapter of this 'kempo' says that harmony is the basis of all conduct.

16. To set the people upon public services in timely season is a good policy inherited from ancient times. Ye may use the people for public works during winter, for in this season they have enough leisure. But never use the people from spring till autumn, for these are the seasons for farming and silk-raising. If the people were to cease farming, we would have nothing to eat. If they were to cease silk-raising, we would have nothing to wear.

17. In dealing with grave affairs, never make a decision by yourselves without asking the opinions of others. On slighter affairs ye need not always consult others. When one conducts grave affairs, one can not be sure whether there is no fault. Thence it is necessary to consult others

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in such cases so that one may do things according to reason  
and justice."